

Written by one, whom the
World calls a Quaker, *Joh. 17. 2, 3, 4, 5,*
6, 7, 8, 9. Verses.

In the time of *Israels* captivity, bound
under hard hearted *Pharaoh*, that rules over the
pure Seed, the *Israelite* within; Thus saith the
Lord, *Therefore do I make my Power*
known, that Israel may go free.

Thus saith the Lord, *we have heard a*
Voyce, of Feare, of Trembling, and not of Peace;
Wherefore do I see every man with his hands
on his Loines, as a Woman in travell. aske yee
now, and see whether a Man doth travell
with Child, and all Faces are turned into
palenesse: Alas that day is great, so that none
is like it. It is even the time of *Jacobs* trouble,
but he shall be saved out of it; *And I will*
break his yoke from off his Neck, and will
burst his Bonds, and strangers shall no more
serve themselves of him, but they shall serve the
Lord their God and David their King whom I
will raise up unto them *Jer. 30. 4, 5, 6, 7, 8, &c.*

The word of the Lord came unto me, saying,
Son of Man, eat thy bread with quaking, &c.
So fearfull was the sight, that I did ex-
ceedingly fear and Quake: *Heb. 12. 21. Vers.*

Scripture
& sea
can own
same por
that they
that fl
them for
Read
Job 8.
&c.
21.
37.
Deu
Plai
3, 4
Psa
7, 8
Pla
120
H
& 5
Jona
H
E
10
Dan
11
Act
5, 6.
Eze
18.
D. n 10

One

F

the

the

ded

the

boss

the

doe

ligh

the

lag

bon

a P

into

bea

Pr

and

ben

pus

the

floc

and

don

of

th



One of Sions sharp Threshing Instrument, with
A Bunch of Sweet Grapes on the end of it.

FOR tender hearts, which desire to know the
Way to Sion, the City of the living God, that
they may minde the leadings of the Fathers love,
that sends his Son to them, when they lie wound-
ded, halfe dead, being false amongst Theeves, Jer. 2
those that steale their words from their Neigh- Ioh.
bours, and have no Oyle to powre in, neither do 8.
they take any care of them, but leave them, and Ezek.
doe not shew any mercy to them at all, looking 4 ver.
slightly at them, all that they looke after is that Jer.
they may be Lords and Rulers over Gods heri- 3 ver.
tage, to make themselves great, and rich, and
honourable in the World, not knowing the office of
a Physitian, to dresse the wound, and powre Oyle
into it, neyther do they know the office of a Shep-
heard, but are more like Swineheards, all Babel Ez.
Priests, feeding their lusts, faring sumptuously, 23.
and living delicately, in great parsonages, and fat
benefices, fattig up themselves for the slaughter,
pushing the diseased, and take no care, but lose
the sheepe, feeding themselves, and feed not the
flock, which causeth the Lord to complain of them,
and he sends his servantes, rising up early and bring Ezek.
down late to cry out of their carelesnes, and some 5, 6, 7,
of them they beat, and some of them they stone, and 10 ver.
others they imprison, to satisfie their lusts, and

34.
17, 18, lives themselves in pleasures, and wantonnesse,
doing their own Wills and not regarding the Will of
the Lord, Therefore is he sore displeased with
them, and will turn them out with the unprofitable
servant, and reward them according to their
workes, even feed them with his sore judgements.
10. 9, But as a loving Father, and a tender and good
11. 8, Shepherd, doth he take care for his sheepe, and
12. 16, sends his Son to fould them, and lead them into fat
13. 11, Pastures, even feeding them all along by the Ri-
14. 20, vers of his love, Where there is greene and fresh
mercies for the soules of his distress'd ones, to feed
on, and he dresseth the Diseased ones, pouring in
the Oyle of Faith, and Love, and Mercy, mixt
together, to heale up the wound, and make them
cheerfull, and profitable, to bring forth fruit for
his Fathers glory, and his delight is altogether in
doing his Fathers will, H. b. 10. 7, 8, 9, 10.
Verses.

This was written by a labouring Man, that some-
times Thresheth, and sometimes Plowes, and keeps
with his Fathers sheep, who is an Husbandman,
and his delight is altogether in the new Creation,
watering Plants, and feeding Lambs, and such
work as his Father sets him about, whose desire and
delight is altogether, in doing his Fathers will.

A



A

Bunch of *G R A P E S*,

AND

An Iron *R O D*.

ALL the Children of the Lord are taught of the Lord, and are farre from oppression, and they are established in righteousness: The Lord alone is the Teacher of his people by his Spirit, and they are made possessors of that which the World doth but professe; All you that professe love to God and Jesus Christ, see what you doe possesse of him, A great Fig-tree is sprung up out of the Earth, full of flourishing branches, and leaves; but examine, looke upon the Tree, and see for fruit, the Lord is comming to looke for fruits: every one seriously consider, where he stands, what he professeth, & what he practizeth, It is not he that saith Lord, Lord, that enters into the Kingdome, but he that doth the will of the Father, now there is no entrance into the Kingdome, but through obedience, and every one would gladly enter into the Kingdome of Heaven, but they that will enter must enter in at the strait gate, not

A 3

through

through their own wills, and lustfull desires, but through the crosse in selfe-deniall, in obedience to the Lord Jesus Christ; The Lord hath commanded that thou shalt not be drunke, nor proud, nor covetous, nor given to anger, malice, nor revenge, nor to deale deceitfully with thy brother, nor to see them naked and hungry; and many other things thou shalt find commanded in thy spirit, and thou wilt confesse it is truth, now minde whether thou dost obey the Lord in temperance in all things, in giving freely to thy poore brethren, in feeding and clothing them, in forgiving one another, freely; in speaking the truth to thy Neighbour, &c. (or thy lusts) and if thou dost, thou shalt be beaten with many stripes. Yea, but thou sayest thou wantest power, no thou slothfull servant, thou hidest thy Talent in the Earth; See if there be not the Talent given thee, the Lord is convincing every one, and hath set up his Ministry, saying, thou must not doe evil, and hath written what it is to doe evil in thy heart, and how to do well; but thou disobeyest, and calls God an hard Master. Remember the slothfull servants portion, but if thou wilt obey the Ministry of *Jesus Christ*, minde, employ thy Talent, he hath set a light in the World within thee, convincing thee of every evil thought, word, and action, be obedient to that, and it will guide thee into all truth; It will be a present teacher, a present Law in all companies, and upon all occasions, yea in all thy wayes, *to be a light to thy Feete, and a Lamp borne to thy pathes*, thou shalt finde the light, love, truth, in obeying it continually, manifesting it selfe unto thee, and working thee into the experience of the Divine taste, sight, and apprehension of the exceeding love of thy Saviour, that when thy carnall minde (*Dinah*) who would run forth to fetch in earthly profits, or pleasures, continually to crosse those desires, and take away from thee that Scorpion, which the Divell offers,

to take thy earthly minde with, and so imprison thee, and waiting in this light, The Lord will give thee an earnest peny even his precious loye, to nourish thy spirit, even unto eternall life, thou needest not run out for teaching, If thou wilt but heare what the spirit speaketh to the Church, in thy heart, If thou hast an Eare to heare, that Minister, he hath the everlasting Gospell to Preach, and he doth continually Preach, and hand out the love of God to thee, examine thine heart, it is either an holy Temple, where the Gospell is preached by the Spirit of God, or the Temple of the Devill, where the Devills doctrine is preached: now mind, his servant thou art, to whom thou yeeldest obedience, the Lord is setting up his Ministry in power, in the spirits of his people, to him be everlasting praise for ever. Therefore cease from Man, and from the teachings of Man, heare what the spirit speaketh, to every disobedient spirit, this is the Ministry of God that worketh faith, that administers grace to the hearers; The Lord complained of a people, that drew neare him with their lips, and that spoke of him in their mouthes, but their hearts were far from him, that had their feare taught to him, by the precepts of men, see if it be not even so now, great runnings out for teachings after Man, great professing God in words, but where is the power of godlinesse; great speakings of *Jesus Christ*, a Redeemer, but when he comes, the professing *Pharises* will not know him, but lookes for an outward day of the Lord, an outward Kingdome, not knowing the voyce of the true Shepherd in the spirit, nor when he comes to take the Kingdome to himselfe, will he suffer him, If he be thy Redeemer, see if he have redeemed thee from thy vaine conversation, and if thou findest him not doing it in thine heart, why dost thou call him Saviour or Redeemer, and hatest to be redeemed and saved? see your teachers, they say unto

1 Ch.
15, 16,
26 ver.
1 Joh. 2
2 Cor.
Heb. 1
15, 16
1 Cor.
13.
2 Cor.
16, 17
ver.
Ila. 1
ver.
1 Pet.
26
Ila.
ver.

you, that you would not be proud, nor covetous,
 nor oppresse, nor go to Law one with another, nor
 contend for the goods of this World, and say the Lord
 saith it, but the Lord never said it so to them, that live
 7.15, in those things, to be your teachers: feed no longer
 7.18, on wine, least ye bring forth a whirle wind, *they sweare*
 20. *by my Name saith the Lord*, and yet they sweare falsely,
 23.18, he that hath a Dreame, tell his Dreame, and he that
 hath my word speak my word, *for what is the Chaffe to*
 26.7, *the Wheate saith the Lord*, and is it any thing else, but
 26.10, to tell Dreames, of their own hearts, studyings, and
 26.12, inventions, to say, and not to doe, to professe to have
 the word of the Lord, and under that colour to grind
 the faces of the poore? Christ never sent any such: be
 not deceived, God is not mocked, to day if you will
 3. heare heare the Voyce of the Lord, in your spirits,
 and it will breake the Cedars of *Libanon*, remove the
 Mountaines, and cause the Hind to cast her Calfe, it
 will breake down every high thought, and remove every
 proud imagination, and cause every wild lustfull desire
 to be abortive, and it will give streng h to overcome
 the wicked one, to deny that which tempteth to doe
 evil, and bring you to *John*, to be Baptized in *Ænon*,
 into Repentance, and newnesse of life; it will not
 only shew you the way to the Father, but it will bring
 you into the way to the Father; *Jesus Christ* saving,
 and taking away your sinnes, and blotting out the hand-
 writings, and into righteousness, (eternall Life) it
 will let you see how the Lambe of God hath laid flaine
 in you, from the beginning of the World in you, by your
 lusts, and corruptions, viz. The resisting the love in
 12.10, convincings of evil, and movings to good, the sight
 of which will cause you to mourne over him whom you
 have pierced by your lusts and corruptions, and no
 longer to allow the *Jewes A&*; Now the Lord raise
 up the plant of his right-hand in all your spirits more
 and

ous, and more, that there may be abundance of sweet Grapes,
nor that he alone may be honoured.

Friends, prize the love of God unto you, and mind **Joh. 1. 4.**
the light of God in you, that shewes your sinne and
will, and your conditions, and obey that which shewes
you the vanity of your own minds, and the deceites of
your own hearts, the Lord calls for your hearts, my
friend, *give me thine heart, keepe my Commandements,*
and them about thy neck, and write them upon the Tables
of thine heart, So shall they be health to your soules;
Harken diligently to the voyce of Christ, and your
soules shall live; he is not without in formall hearing,
and formall praying, and formall breaking of Bread
and Wine, he is not there, he is risen, looke not for
him without, but looke for him within, and cease
from man whose breath is in his Nostrills, for wherein
is he to be accounted of, waite upon the Lord, and he
will renew your strength, and enable you to waite, but
as may be you will say, I must use the meanes, you must
do so, let me tell you, you will find it hard to flesh to
waite, therefore use the meanes of patience, Let pati-
ence possesse your soules, let the light guide you, that
shewes you your wandering desires, and vaine thoughts,
and wicked imaginations, and if you be guided by
it, it will turne your minds within, and bring you to
Repentance, and Repentance, it will bring you to be
loving and mercifull, for God is so, and it will bring
you to be meek, and lowly in spirit, and being kept in
the true feare, it will cause you to lay aside all evill, as
the light makes it manifest, and to waite upon the Lord
in patience, till an entrance be made to your soules,
and refreshment come from the presence of the Lord,
and saith Christ, *If yee love me, keepe my Commande-*
ments, let them be upon your hearts, that you may obey them,
and saith he, *I am the light of the World, and the World*
is set in mans heart, so that he cannot find out the beginning,
not

Prov.

2. 3.

Pro. 2.

2. 3. 4.

Mat.

26.

Col.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

1. 1.

nor the end of the worke of God, mind the light that ani-
 seth there, looke not forth at man, but keepe within
 and waite upon the light, he that loves the light, brings
 his deeds to the light, that the light may prove them,
 this light is not a Chapter without you, the Chapter
 declares of the light, but it is not the light, the light
 is within, as it was in them that spoke forth the Chap-
 ter; and minding the light of God in you in measure,
 having your minds guided by it, it will turne it within,
 and crosse your wills, for there is a dayly crosse to be
 taken up, to your own wills, and your wills being
 crost, that it cannot go forth, to fetch in desires, it will
 pine and famish the Earthly part in you, and as the
 light growes, it will make more evill manifest in you,
 and then the judgement will be set up within, and there
 will be a watch set over all your thoughts, words, and
 workes, and the righteous Law will passe through you,
 and limit your carnall minds, and bring into sub-
 jection every disobedient thought, word, or worke,
 and there will be true Judgement and Justice executed
 in you, so that you shall find that Scripture fulfilled,
 that saith, *when thy Judgements are in the Earth, the in-
 habitants thereof shall learne Righteousnesse*, there will
 be Justice done, upon the carnall (Earthly) part with-
 in you; And then Righteousnesse it will arise to guide
 you, and rule you, to live, and act in righteousness,
 and true holinesse; Therefore looke not forth, for that
 which looketh forth brings in darknesse, therefore abide
 in the light in measure, and it will guide and keepe
 you in peace, and looke not above your conditions,
 for none shall be condemned for that which they know
 not, but for that which they know, and doe not obey,
 being obedient to the right, it will lead you out of all
 the wayes and works of darkenesse, and lead up to puri-
 ty, to Holinesse, to Righteousnesse, without which none
 shall see the Lord, let them professe what they will,

what you doe possesse, and looke not out: for let-
 ting your minde forth either after men for teaching, or
 be feeding or delighting it selfe in any object with-
 out, as pride, or profits, or pleasures, or preferments,
 honours, or covetousnesse, or anger, or malice, or Jam. 1. 8
 envyness, or passionateness, it doth draw you out 26.
 of your conditions, and so the pure will be vayed in you, Jam. 3.
 and then out of that vaile will arise thoughts, and doubt- 2. ver.
 fulnes, & questionings, and feares, and your minds will be Ver. 5.
 enured, and taken captive, and the seed will be Eph. 5.
 hardened, and troubled in you, and you will be rea- 4, 5, 6. ver.
 dy to say that God withdraws from you, when he doth
 not, it is your mindes that goe astray from him, and
 trade all your affections after it; Therefore blessed is Psal. 34.
 the man that trusteth in the Lord, and whose minde is Jer. 32.
 stayed on him, and he will keepe him in perfect peace 8.
 all his dayes, whose minde is stayed on him; O Ro. 8.
 waite on the Lord in patience, and let the light of 33, 34.
 God guide you, and it will keepe you in peace in Psal. 119.
 measure, as it growes in you, and walking in it in
 measure, it will keepe you open, and pure, to receive
 the teachings of the Father, and as the light growes, it
 will open to you more and more, waiting in patience,
 it will lead you sooner out of troubles, into rest, and
 peace, and joy, for when troubles doe arise, your wit
 and reason would be studying dur a way to be at peace, Rom. 7.
 but it cannot, but rather keepes you in bondage, there 4, 5.
 fore let patience have its perfect worke in you, and it Rom. 8.
 will crucify impatiency, and lead you through the 25, 26, 27
 crosse, for patiently waiting through the crosse ob-
 taines the Crowne, and gets the victory, when
 troubles doe arise be content, and let patience possesse Luke 21.
 your soules, when temptations come, submit to the 19.
 will of the Lord, and looke not downe at Temptati- Heb. 12.
 ons, and Troubles, but looke up to the Lord who is 36.
 present with you in them, to lead you out of them,
 look

m. 5. 2.
4. 5.

looke not to finde out a way by your own wisdom, but minde the Angell of the Lord that is present with you, to lead you out, for saith he, *in all thy afflictions I am with thee, and the Angell of my presence shall goe before thee.* Therefore minde to follow him, and hee will lead you out of Temptations, and Troubles, up to Peace and Joy, and Rest, even into the everlasting Covenant, to be united into the Divine Nature, to partake of all the soule satisfying Comforts and Refreshments, where there is marrow and Fattnesse, and love indeed, which no Tongue can expresse.

Cor. 2. 9.
o. 11.

Oh be faithfull, be faithfull to the Lord in what is made manifest in you, and prize his love above all things, and sinke downe into the love and mercy of the Lord, and minde to be kept in the crosse, the pure is the crosse to the carnall part in all things, and standing in the Counsell of the Lord, it will discover all the consultations of the enemy within, and so your will being kept in the crosse, Wisdom and Reason, and Imaginations will be kept under, and thou wilt be kept in peace in all conditions, abiding in the which, in dwelling in that which is pure, and you will be brought to a discerning, to savour truth from error in yourselves, and you will see what it is that would draw you forth, and a strickt watch will be kept, and so the tempter will be discovered how he layes his baits to draw forth your minds, and that which discovers the temptations, will bring you to reject the tempter in all things, and hee will be kept for entering in, abiding in that which is pure, and it will keepe you in the pure feare of him who is pure, and the pure feare will keepe out all slavish feares, and so your minds will be kept free from all objects without, and from thoughts, and musings within, and having your minds cleare and pure, you will be fit to receive

Jam. 4. 7.

Jam. 1. 12.

Jam. 5. 8.

1. 20. 7.

1. 20. 7.

1. 20. 7.

1. 20. 7.

1. 20. 7.

1. 20. 7.

receive the teachings of the Father, and so shall you
 come to heare words unexpressable, having your minds
 pure and free, and so a way will be made for the free
 love of the *Lord Jesus Christ*, to flow into your souls,
 which being made to taste, and partake of, having
 your soules therein exercised, it will draw you out of
 your selves, into that where no Creature is, even into
 the fountaine of your Fathers love, to rejoyce in him
 with exceeding joy, and it will even take your affections
 into its own purity, and excellency, that the
 showings in of it will even breake your heart in peeces,
 and overcome all things that are in enmity against it,
 and take you up into rapture of Joy, and Ravishment
 of spirit, to have your soules bathed in that full fountain
 of living mercies, to delight in the Lords Love,
 above all other loves whatsoever, for the love of all
 things that are visible, is but transitory, and fades away,
 but dwelling in that which is pure, it will draw
 your affections into that which is invisible, to be comprehended
 into the excellency of the full fountaine of
 the free love of the *Lord Jesus Christ*, which will comfort
 your hearts, and cheare you up above all other
 comforts whatsoever: Oh my deare hearts, dwell
 wholly within, and mind to be guided by that which
 kills all lustfull affections, to outward and visible delights
 and pleasures, which are but as drosse and dung,
 in comparison of the eternall and invisible excellencies.
 Oh, waite still upon the Lord, and be not hasty,
 he is worthy to be waited for, stand wholly in
 the Counsell of the Lord, and your wills which would
 be delighting it selfe, below, will be kept in the
 Crosse, which will cut downe all things which are
 Earthly and carnall in you, and so abiding in the
 Crosse, and standing in the Counsell of the Lord,
 it will keepe from hearkning to words without life
 and

1 Pet.
 10, 11.

Cant.
 10, 11.

Cant.
 13, 14.

Heb.
 13.

and power, to savour from what Center they do arise, for by standing in the Counsell of the Lord, it will bring you to know, the true Power of God in your selves, and to know the living word, which gives your soules refreshment, which proceeds from the Divine Power, and excellency of the Lords Love within, operating, and manifesting it selfe to you, from the Lords owne free Love, and eternall Excellency, and knowing this within your selves, you will be brought to discern the same power of life, when it brancheth forth its selfe in others, to have unity with it; All words that are spoken without life and power, arise from a vaine light mind, and they draw out the mind to lightnesse, and begets into the same nature of its selfe, and there the will gets liberty, and the old man is kept alive, and gets words from the same Center, that ariseth out of conceivings, and imaginations, to speake of, but words without life destroy the Simplicity, in you, and hearkning to them, it will draw you out of the love and sense of the Mercies of the Lord, and the pure unity and tenderneesse will be lost, and the old nature will get up againe, and take its liberty under other Colours, and thereby the Grace of God will be turned into wantonness, and so the Lord will be dishonoured.

Oh my deare hearts, I beseech you for the Lords sake to walke worthy of your calling, see that your mindes be kept within, and guided by the pure guide, and it will keepe you and lead you into purity it selfe, and knowing the true Voyce, and the true Power of the Lord *Jesus Christ* in your selves, it will bring you to know the same in others, and that will beget into the same life to live in love and purity, to have Union and Communion with that which is pure and holy, and as words without life doe destroy the pure
 sim-

simplicity and vayle the pure, giving heed to them,
 words that are spoken from the will raise up the
 heart, and rent through the vayle of darknesse, and
 give light and refreshment, to that pure seed which
 is low, to nourish and revive it, that it may get
 strength, and grow in purity and love, oh looke
 not out at words, but know the power of words,
 and give up your selves wholly to the Lord, that
 he may guide and leade you into all truth, but stand
 in the Counsell of the Lord, and so away will be
 made beyond your understanding, that the pure
 seed may be rayled up in glory in you, cease wholly
 from all your Priests, for they draw your mindes
 from the pure teachings within, and so will leaven
 you with their dirty stuffe that is fetcht out of the
 old store house of their studyings, conceavings and
 imaginations, that they fetch out of old Authors
 and Commentatours; for they know not the word
 of God, that studie for words to speake, the Word
 of God is a living Word, it is a powerfull Word,
 it will cut downe all lustfull desires in you that
 would runne forth into the earthly carnall delights:
 And that which cuts downe the carnall desires in
 you, will strengthen the pure desires, that streames
 of living and fresh Mercies may come into your
 soules, from the living Fountaine of the Lords
 eternall love, and this is within, Christ is within,
 1 Cor. 13. 5. vers. great is the mystery of Godlinesse,
 Christ in you, Col. 1. 27. Know him there; and the
 word is within you, know it there, Rom. 10. 8.
 Let the Word of Christ dwell in you richly in all
 Wisdome, Teaching, and Admonishing one ano-
 ther, let the Peace of God rule in you, which is *Jesus*
Christ, the everlasting Prince of peace, know it all
 within you Col. 3. 15, 16. Come to know this
 Teacher

Jo. 14. 16
 17. vers.
 26. vers.

1 Joh.
 Jer. 23.
 26. 27.
 Jer. 23.
 Heb. 13.

Isai. 9.

Teacher within, and looke after no other, yee have
 an Unction, and yee neede not that any Man teach
 you, but that anointing, 1 *Joh* 2. 27. Know Christ
 within, killing sinne and evill, and reveailing and
 manifesting the hidden Riches of his Fathers Love
 to your soules, the mistery that hath beene hidde,
 from Ages and Generations, is God the Father now
 revealing in the hearts of a poore despised People;
 Now if thou love the Lord *Jesus Christ*, thou must
 not love the World, for hee that loveth any thing
 more then Him, hee is not worthy of Him, and thou
 must deny thy selfe of all the delights of the flesh
 whatsoever, thou cannot have the Love of God, and
 the love of the World, for the friendship of the World
 is enmity with God, *Oh love the Lord Jesus Christ*
with all your Hearts, for there is no love like to his
Love, and waite wholly upon him for Teaching. Now
 to waite is to have your mindes stayed off from all
 Thoughts, Conceivings and Imaginations, Pure,
 and Free, and then you will heare the voyce of the
 good Shepheard, speaking to your Soules, that are in
 Prison; Therefore waite wholly, and be not weary,
 and waite within, and when Troubles and Temp-
 tations doe arise, doe not looke at them, but minde
 that which doth discover them, that is the love of
 God to discover them, minde that, and stand wholly
 in the Will of the Lord, and so you shall finde
 rest to your soules, and walke worthy of the Lords
 Love, every wayes, in Life and Conversation, and
 take heede of turning his Grace into wantronnesse.
 This was not written for Swine to snuffle upon, with
 their dirty Noses, and so cast dirt on it, but from
 the flowings of love to render desires, to minde what
 begets the desire to Righteousnesse, (thi:st after the
 Water of Life) and you shall finde in minding and
 obeying

obeying, the tender Love of God, as a carefull Father, bringing a reward with him, as a tender Shepherd, cherishing his Lambes in his Bosome, and gently driving those that are with young; open when he knocks; If thou but lay thy hand upon the Larch, thou shalt feele the smell of *Mirre*. Let swine feed on Huskes, and formes, keepe thou out the words of all men, and sinke downe into the ground, (the eternall Word of Life within) and are and follow the leadings in thee, and so thou shalt live in thine owne life, and have thy rejoycing in thy selfe and not in others.

Thine in the Vine,

R. F.

NOW cease wholly from all your Priests, for they never were sent of God, but are enemies both to him and his, as by their fruits is made manifest, they are persecutors, the highest of them in their earthly Wisdome, are the highest deceivers, and now are found to be persecutors, as the Jewish high Priests did persecute Christ when hee came in the flesh, so do these Priests persecute *Iesus Christ*, now where he is made manifest in the spirits of his people, to testify against their deceits, As is now made manifest by them, Therefore cease wholly from them all, great and small, For as a Troope of Robbers wait for a Man, so the company of Priests murder in the way by consent, *Hosea 6. 9.* and hold up that filthy horrible thing, which the Lord sent his true prophets to cry out against, as in *Ier. 5. 30, 31.* ver. with thee, *A horrible and a filthy thing is committed in the Land, the Prophets prophecy falsely, and the Priests*

Priests beare rule by their meanes, and the People love to have it so, but what will yee do in the end thereof saith the Lord, Vengeance is mine and I will repay

Therefore hold them not up, but come out of Babilon, lest yee be partakers of her plagues, like Priests like people, Hosea 4.9. and the Leaders of the people cause them to erre, and if the blind lead the blind, they

shall fall into the Ditch, Mat. 18. 14. The Prophets divine for money, and the Priests they Preach for hire, and leane upon the Lord and say, is not the Lord amongst us?

but saith the Lord, they vanne but I did not send them, Therefore they shall not profit the people, at all, Jer. 23. See what you are profitted by them

and hold them not up, the Lord is against them, Jer. 23. 30, 31, 32, Verses, and the Lord will make them contemptible in the Eyes of the people, Mal. 2. 9. ver. woe to them, they have runne in the waye

of Caine, who was a Murderer, and Teacheth for rewards, as Balaams Priests did; and shall perill in the gaine saying of Core, for the Lord hath

powred out upon you the spirit of deepe sleepe, and hath closed your Eyes, the Prophets and your Rulers, and your Seers hath hee covered, Isai. 29. 10.

Stay your selves and wonder, cry yee out, and say they are drunken, but not with Wine, they stagger but not with strong drinke; Wherefore the

Vision is become unto you all, as a booke sealed, which men delivered unto one, that is learned, say he

ing, read this I pray thee, and he saith, I cannot, for it is sealed, and the booke is delivered to him that is unlearned, and saith, read this I pray thee

and he saith I cannot, for I am unlearned, Wherefore thus saith the Lord, for as much as this people draw neare with their Moub, and their Lips, but their

Hearts are farre from mee, and their feare toward me

is taught by the Precepts of Men, Therefore I will
 make to do a marvelous Worke, and a wonder amongst
 these people, even a marvelous worke and a wonder, for
 the wisdome of their wise Men shall perish, and the
 understanding of the prudent shall be hid, *Isai. 29. 13.*
 Now the Scripture is fulfilling dayly, and to
 be fulfilled: Woe to them that seeke deepe to hide
 their Councell from the Lord, and they say, who
 knoweth us, and who knoweth us? and their workes
 are in the darke: Thus saith the Lord, your turning
 of things upside downe shall be esteemed as the Potters
 clay, *Isai. 29. 16.* It is yet a little while, and La-
 emon shall bee turned into a fruitfull Field, and the
 fruitfull Field shall be turned into a Forrest. And in
 the day shall the deafe heare the words of the Booke,
 and the Mistery of Godlinesse unfoulded in them,
 and the blinde shall see out of obscurity, and out
 of darknesse, and the Lord will be the glory of the
 people *Israel* his chosen ones, and the meeke in the
 land shall encrease their joy in the Lord, and the
 meek among Men shall rejoyce in the holy one of
Ruth. 1. 18, 19. They also that erred in spirit shall come to
 understanding, and they that murmured shall
 receive Doctrine, *Isai. 29. 24.* shall be all taught of
 the Lord, and know the voyce of *Iesu Christ*, (the
 true Shepherd, and Bishop of their soules) Cease yee
 every man, whose breath is in his Nostrills, for where
 shall he be to be accounted of? *Isa. 2. 22.* What agreement
 hath Righteousnesse with Unrighteousnesse, and what
 communion with light and darknesse? Cease from
 the teachings of Men, of corrupt minds, and waite
 wholly upon the Lord, for the pure teachings of his
 Spirit, the spirit of truth, that guideth and leadeth
 into all truth, Thus saith the Lord, Come out from
 among them, and be separte, and touch no unclean
 thing,

2 Cor. 6. things, and I will receive you, and will be a Father
 16, 17. unto you, and yee shall be my Sonnes and Daughters,
 Rev. 20. saith the Lord God Almighty, 2 Cor.
 12. 18.

The Booke that was sealed with seaven Seales is opening, the Mystery of Godlinesse which is Christ in us, the Divine Power of Righteousnesse, and the Lord alone is Teacher of his people, himself alone by his spirit, Rejoyce yee Saints and Righteous ones, the Lord is Keeper of his Vines, hee the good Husbandman, the Keeper, and Preserve himselfe alone, Therefore thus saith the Lord, say unto the Righteous it shall be well with them.

Isai. 3. 10. Saith Iesus Christ, I am the Vine, yee are the Branches,
 Joh. 15. 1, 2. I am the good Shepheard, and my Sheep know my Voyce, and I lead them into fat pastures large, and Greene, where there is fulnesse of varieties, love in Joy and Joy in Peace, and merriment in the seate, where the King of Salem doth abide hee brought mee to the banquetting House, and his Banner over mee was Love, stay mee with Flagons, Comfort mee with Apples, for I am sick of Love, Love, Love; The Vines the tender Grapes give a good smell, O come and taste how gracious the Lord is, my Beloved is mine, and I am his: The Fig tree putteth forth her Greene Figges, and the Vines with the tender Grapes give a good smell, and my Love my faire one, and come away.

Isai. 3. 11. Say unto the wicked it shall be ill with them, and they shall be rewarded according to their doings
 Jer. 17. 10, the wickednesse of the wicked shall slay them, Come out of Egypt, Come out of Babilon, Come out of the darke Ministry of the World, least you bee cursed; and blasted, for the curse is upon the Ministry of Antichrist, and the Lord will bee avenger

of his Enemies, and hee will rule all Nations
with an Iron Rod; and breake them to pieces as a
Potters Vessell; And there shall be but one Sheep-
fold, and one Shepherd, the Lord one, and his Name
one;

Rejoyce yee Saints and righteous ones, the Lord
is King, *And sitt upon the Throne*, Ruling by his
Power, to him alone be all Honour and Glory,
Praise, and Thankes, now and for evermore:
Hallelujah to the highest.

Farewell.

Thine in the Vine,
Wee cannot be assunder,
I in thee and thou in me,
Rejoyce in our Fathers Love,
Iohn 14. and ver. the 20.

There's three in one, and one in three,
And that's perfect love in Unitie,
I in them, and they in me, as
Thou Father art in me, that
They may bee perfect in one.

Iohn 17. 23.

In

R. F. } In the Vineyard together,
with } Tasting of the fruit of the Vine,
S. T. } Where there are many sweet
Grapes sprung forth to feed one.



FINIS.



